The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 50.—Vol. V.] LEXINGTON, KY. WEDNESDAY, JUNE 17, 1829. [Whole No. 258

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year.
All papers continued till ordered to stop.
All subscriptions to continue till paid up.
All Communications must be post paid.

TEMPERANCE.

For the Luminary.

Mr. Editor,—In two short essays I have lately endeavored to call the attention of your readers to the important subject of intemperance. My only object has been to throw out a few imperfect hints to arrest, if possible, the attention of those who have not hitherto examined this subject, and to lead them to bestow upon it that attention which its merits so justly demand.—And if this feeble effort has been the means of inducing but one mind to reflect seriously and attentively on a subject, which so practically concerns us all, I shall feel that I have accomplished something worthy of greater efforts. For the cause I have attempted to espouse is of such a nature that if calmly investigated, it must commend itself to the cordial support of all the friends of good order and sound morals.

Why is it, Mr. Editor, that the citizens of the West, and especially those of Lexington, have done nothing effective on this subject? Is it because they are ignorant of the extent of this evil, with all the brutalizing and soul-destroying effects which follow in its train! Is it, that being ignorant of the great moral machinery which is now in successful operation, in various parts of our country, for the suppression of this wide-spread evil, they view it as incurable! Or is it, Sir, that possessing this information, they are content to sit unconcerned spectators of the ravages which this vice is daily accomplishing in the moral world!? No, Mr. Editor, I cannot be so uncharitable towards the intelligent and benevolent citizens of this region, as to suppose, for a moment, that they are influenced by any of the above causes, in their neglect of this subject. Where, then, lies the evil! Are we conscious of the existence of a desolating sin! And are we also acquainted with the means of its suppression! Are we familiar with instances in which the besotted and degraded father, husband, brother, son, who were destroying themselves and ruining their friends, have through the benevolent and timely interposition of the friends of temperance, been restored to peace of mind, to usefulness, and to respectability! With these facts before us, can we be unconcerned in this benevolent enterprise, and still be guiltless!

Surely no one will contend, that there are not sufficient materials in this populous town, for the formation of such a society. I have heard many express their desire to see such an effort made, in order that they might contribute their mite of influence, to advance the best interests of their fellow-creatures. If things be thus, why this delay! why this inaction! A united effort must insure the most pleasing and beneficial results. Let all who wish not only to meliorate the condition of a most unfortunate part of our community, but also to vanquish and guard against the future inroads of the most formidable enemy of our species,—let all who wish to preserve the morals of their children, and their children's children, from the poisonous influence of drunkenness, meet on this common ground, and unite in this common cause. It is the cause of humanity and benevolence,—it is the cause of God, and must prevail. Let us follow the example recently set us by a neighboring village, and the result will be glorious in time and in eternity. C.

From the Columbian Star.

TOTAL ABSTINENCE.

The rapid progress of this plan in reference to intoxicating drinks must afford the sincerest pleasure to every friend of man. That the practice of consuming ardent spirits is falling into disuse, is a fact which our local opportunities enable us to announce upon the authentic and concurring testimony of the most respectable and intelligent men, from every part of these United States. It is now but a few weeks since the members of the Baptist Triennial Convention assembled in Philadelphia. From them we heard but one voice on this subject, and that was that *total abstinence* was the reigning doctrine in their several sections of country. These brethren all exemplified the doctrine. We neither saw, nor heard of a single drop that was consumed by one of them during the meeting. We believe that common consent is now so strongly set against the least indulgence in this way, that a minister of the Gospel would sink in public estimation, were it known that he was in the habit of using spirituous liquors *even temperately*. The members of the General Assembly of the Presbyterians, now in session in this place, [Philadelphia] bring the same accounts from all parts of the land. They are as much against the *use* of all intoxicating drinks as any class of men within our knowledge, and are nobly exerting their combined influence to put down wholly this degrading practice. We have also had the testimony of Episcopalians on this subject. Bishop Chase, from Ohio, stated on Monday evening last, at the anniversary of the Pennsylvania Society for discouraging the use of ardent spirits, that the doctrine of total abstinence was becoming a common opinion in the region to which he belongs. Rev. Dr. Cox, from the city of New-York, on the same occasion, stated many interesting facts in relation to the increasing desuetude of the pernicious custom of *temperate indulgence*. He said that the plea for using spirits on the presumption that it strengthened men for laborious employments, was absurd, inasmuch as if that were the case our oxen and horses, which are doomed to such severe toil, should have their strength braced with ardent spirits. But said he, "The beasts will not taste it, and it is therefore a calumny upon them to say that drunkenness is a *beastly* practice."

RESOLUTIONS

Of the General Assembly of the Presbyterian Church.

Friday, May 29.—The Report of the Committee on Temperance was taken up; and after mature deliberation was unanimously adopted; it is as follows:

Resolved, 1. That this Assembly regard with devout gratitude and praise the great success which has attended the efforts of the friends of temperance during the past year, as evinced in the increase of the number and zeal of Temperance Societies, in the diminution of the sale of ardent spirits, and in the existence of a strong and increasing public sentiment against the use of it.

2. That they cordially approve and rejoice in the formation of Temperance Societies on the principle of entire abstinence from the use of ardent spirits as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

3. That they deeply deplore the apathy, manifested by many professing Christians, towards the cause of Temperance, while many distinguished persons, who make no religious profession, are prompt and powerful fellow-labourers with Christians in this worthy and divinely sanctioned cause; and especially do they grieve and wonder that numbers of our churches, in view of an evil so desolating and so awful in its prospective bearings on all the interests of our country, should not only take no part in the exertions of their brethren and fellow-citizens against intemperance, but by using and trafficking in ardent spirits, be actively engaged in promoting it.

4. That they earnestly recommend, as far as practicable, the forming of Temperance Societies in the congregations under their care, and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to that cause as an ecclesiastical body by an entire abstinence themselves from the use of ardent spirits.

COMMENDABLE WASTE.

Connected with the history of Temperance Societies, we mention an occurrence which we are informed took place lately in our city. A very respectable firm, the two partners being members of the Augusta Temperance Society, lately divided their stock of good old liquors. One of them removed his portion, amounting to about $600, to the commons, and opening the bung holes, gave mother earth such a draught as she has not received since the days of the old Roman libations.—It has likely done less harm to the human family than if it had been dosed out in smaller quantities in the retailer's shop. The other partner, probably doubting whether his part might not be better employed in the form of a medical prescription in quickening the circulation and restoring the languor of impaired health, has snugly stored it away in a dry corner, and refuses to sell. Or it is possible he may be waiting for a more propitous period, when folks' palates may have improved and good liquor be more in demand.—*Georgia Courier.*

COST OF A GALLON OF RUM.

It is estimated that the pecuniary losses of the United States by the use of ardent spirits amount to $120,000,000 a year.* The quantity consumed, supposing it to have increased since 1810 in proportion to the increase of our population, is about 56,000,000 gallons. The real cost, per gallon, therefore, is $2 14. But in this estimate the consumers are supposed to pay only 50 cents a gallon. On whom, then, does the additional expense of $1 64 a gallon, fall!

The seller does not lose it; for, altho' most of his bad debts are contracted by rum-drinkers, he secures himself against losses in his business as a whole, by making greater profits on other articles. The habits of the community are such, that the country trader is obliged, as long as he deals in ardent spirits, to tax the sober to secure himself against the intemperate. In his transactions with the intemperate there is great *risk*, and he contrives to be *insured* by the temperate without paying any premium.

The fact is, that more than three-fourths of what a gallon of rum or whiskey actually costs, is a tax, of which each individual has to pay about the same proportion as of other taxes. Think of $92,000,000 thus levied in a single year!

*See Christian Almanac for 1829.

YOU WORK FORETERNITY.

When Isaac Bacon, the sculptor, was making the Statue of the Earl of Chatham, a stranger said to him, 'Take care Bacon, you work for eternity.'—Fathers, mothers, teachers, magistrates, ministers, deacons, editors, take care, you work for *eternity*.

From the New York Observer.

AMERICAN BIBLE SOCIETY.

SPEECH OF THE REV. WM. PATTON.

Pastor of the Central Presbyterian Church in New York, before the American Bible Society, May 14, 1829

To me, Mr. President, it seems somewhat strange, that on this thirteenth anniversary a resolution should be suggested, to supply *our* population with the Bible. What did the founders of this Society mean when they gave it the broad name of AMERICAN—what, when they organized branches and auxiliaries in every section of the land, but that the nation should be at once supplied? Yet, for thirteen years the eye of the country has been turned to the object, and still it seems from the resolution put into my hands, that the work is not done. I blame no man, nor any set of men; we are all guilty: and I wish to feel humbled in the very dust, that many of our people are, at this moment, without the Scriptures From documents, well authenticated, it seems there are between *one and two millions* among us still destitute of the sacred word. Let this fact stick in the memory till it stir up conscience. Between one and two millions hastening to the Judgment without a Bible to guide them—without any chart of that eternity which lies beyond! Oh! if we felt what it is to die accursed—if we realized the prominence of truth in the work of conversion—if we realized how fast men are dying, we should at once send the Bible to every family. By united and well directed efforts, it might be done before another anniversary—certainly within two years. Does any one say, impossible!—contrary to all experience!! Thirty years ago, it was against all experience, that different sects of Christians should unite in distributing the Bible, or in any other benevolent enterprize. Many then said, impossible! Yet now, we wonder that any were so faithless. The fact is, every generation must have its own experience, and must work according to the openings of Providence. Why then cripple Christian enterprize by restricting it to experience, proper, perhaps, for days that are past? Thirty years have disclosed great and stupendous works, and we shall see yet greater things than these.

The resolution speaks of opening prospects abroad. Ten years since, the Sandwich Islands, with a population of nearly half a million, were in debasing idolatry. But, by a singular impulse upon the mind, the nation became convinced of the sin of idolatry; and before the messengers of salvation reached their shores, they had cast away their idols; and now there are more than thirty thousand readers anxiously waiting for the Bible, fulfilling that scripture, "And the isles shall wait for his law."

And it is curious to mark how even wars, those desolating scourges of Heaven, have contributed to make wide openings for the Bible. The late wars have been chiefly among those nations whose ignorance or false religion either precluded or greatly hindered the distribution of the Scriptures. Such convulsions have so shaken them as to break fetters of ignorance and bigotry hard rivetted, and to attract the sympathies of the more intelligent and Christian.

Thus, in South America, wars have nearly dashed the power of Antichrist, and the way is open for giving the Bible to twenty millions.

So also in the Burmese empire, lately swimming in blood, wars are opening about twenty millions more, to the admission of truth.

And Greece too, fairest daughter of the East, for four hundred years oppressed and obscured, has at length, through the overruled influence of war, become known—has secured the sympathies of Christendom, and is now ripe for the still loftier freedom of such as the truth makes free. Here then, in the very bosom of the Eastern world, may at once be enkindled a great light, which may flash confusion in the face of the false prophet—which may dart across the Adriatic and put out the eyes of the beast—which may pour its mild radiance over all the land once holy—which may more than revive the ancient churches—which may blaze on to future generations, and be reflected from the heavens on millions yet unborn. Oh, sir, wonderful, wonderful are the openings of Providence; and happy, thrice happy, shall we be, if we occupy them. In the South, in the East, in the West, in the islands of the sea, God has made openings for the supply of half the human family. Other openings might be particularized, but we know that whenever the church in humble reliance upon God, shall resolve speedily to supply the whole world, the difficulties will all vanish; then Mohammedan delusion and Papal strength and Heathen idolatry, those mountains, which to Christian infidelity seem impassable, shall become the merest pebble-stones before the mighty wheel of Providence. When the church shall arise in the strength of her God, nothing can stand before her—the loins of kings shall be loosed, the two leaved gates shall be opened.

And why not soon strike the hand of union with the BRITISH AND FOREIGN BIBLE SOCIETY, and resolve to supply the families of the world in FIVE OR TEN years. Roll not upon me the eye of astonishment, for it can be done. But in order to it a new impulse must indeed be given. Heart- now benevolent must become still more expanded, and hands now ready to every good work must be still more liberal. Instead of iron, they must bring silver—instead of brass, gold. Nor need any fear being impoverished by such bounty, for there is that *scattereth* and yet *increaseth:* the liberal soul shall be made *fat;* while he that withholdeth more than is meet, tendeth to *poverty:* he shall not prosper, but the people shall *curse* him. Does any still say it cannot be done,—there is not wealth enough in the whole church. Why, all that has yet been done has scarce cost one twinge of self denial. What is $150 000 as the offering of this nation for the past year? It is, in fact, less than the crumbs of the rich man's table What self denials have been exercised—what comforts have been dispensed with? O sir! I do tremble when I look on the world of Christians, some of them, perhaps, clothed in purple and fine linen, and faring sumptuously every day; and when I hear my Redeemer saying, He that denyeth not himself, and followeth not after me, cannot be my disciple! Mr. President, what is it to follow Christ? What was his example? Though he was rich for our sakes he became poor. Let this same mind be in us, and the world need not wait ten years for the Bible

The resolution calls upon auxiliaries for increased activity On this point I will not dilate. Only let us set an example of determined courage *here* at head quarters—let some resolution come forth to show that we are grasping the whole object, and, sir, the impulse will go like lightning.

Tell your auxiliaries, that souls are perishing and *must* have the Bible—tell them that, in confident reliance upon God and their sense of responsibility, you have wet down the paper, set up the type, multiplied your presses and accelerated their power, and the funds will roll into your treasury; for the earth is the Lord's, and it was made to do the Lord's work.

From this very hour then, let every man consecrate himself to the work, with a devotion deep and hallowed as the angels of God feel. Let the young be strong in the Lord. Let the aged be firm: show no signs of fear Let them stand like the mountain, whose sides are granite, whose head is snow, but whose heart is fire; and by the blessing of the Lord, every man shall have a Bible.

A HINT TO TRAVELLERS.

Many years ago I was edified by the pious relation of good Mr. Rutherford of Scotland, respecting the advantages he had derived from solitary journeys, as seasons of peculiar recollection, and nutritious meditation

I am convinced such a mental discipline is salutary, not only to the mind, but to the body. Much of the fatigue complained of in travelling is occasioned by the needless expense of the animal spirits; and this is a consideration of some importance to persons who have in journey, the recruit of health for an object; but I am aware many travel chiefly with a view to escape from thought: to such I shall speak in vain, till they have learned their danger, and its proper remedy

But persons of whom I hope better things will say they cannot command their thoughts If they said this of their children or servants, we should conclude that they were unfaithful to the duties of a parent, or the ruler of a family.

When I was very young, I was much struck by an observation I accidentally heard from a minister, who was conversing with his friend, that "the first step in vital religion is a sense of the presence of God." What that meant, I knew not; but when I retired to my chamber, I wrote it down, as being something very important; and in after days it became very useful. The seeking a sense of that Presence, gathered in vagrant thoughts, and soon its remote attainment led to inward peace, and the formation of a habit of recollection. Recollection is the groundwork of prayer and self-knowledge: hence we may expect our spiritual enemies to aim at diverting us from it.

The early Christians fled from the tumult of the world to a desert or monastery. In so doing many forsook their duties whilst seeking to escape temptations. The danger of Protestants lies in the opposite extreme; and it behoves them in this day of increased external action, to secure all the time they can for what the Mystics call introversion.

London Wesleyan Magazine.

AN ADVENTURE AT SHIRAZ.

Under this title the Asiatic Journal for March contains an interesting article from which we make the extract below. Said Wolf, of Henry Martin, "Thou hast kindled a light in Persia that shall never go out!"

[After giving some account of a party at which he was a guest, and of a conversation that took place, especially on the subject of religion, the writer proceeds:]—*N Y Obs.*

"Among the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the

display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the entertainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred to was discussing. Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points which ought, in their estimation at least, to have been exempt from ridicule. This individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but whenever glances did meet, each of us was evidently disordered by the collision. I asked privately of one of the party if he knew the person who had so strangely interested me. He told me that he had been educated for a moollah, but had never officiated, that he was a man of considerable learning, and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired, and seldom visited even his most intimate friends. My informant added that his only inducement to join the party had been the expectation of meeting an Englishman, as he was extremely attached to the English nation, and had studied our language and learning.

The day after the entertainment I paid a visit to the person at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered, without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

We reached the house of Mahomed Rahem, who received us with great cordiality and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained. He was a remarkably cheerful and well informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I therefore took my leave, after obtaining permission to repeat my visit. I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally: even when the proprietor is wealthy and the apartments spacious, there is almost always a grievous absence of what the French term *proprete* in that country.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general. I was perfectly astonished at the clear and accurate conception he had formed upon these subjects, and at the precision with which he expressed himself in English. Surprised that a man of such refined taste and just reflection as he seemed to be, could still be enthralled in the bondage of Islamism or could even relish the metaphysical mysticism of the Soofees, I ventured to sound his opinions upon the subject of religion.

'You are a moollah, I am informed.'

"No," said he, "I was educated at Madrussa, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand he must throughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfill his important functions." As he made no remark, I continued: "Our Scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, yet it is our boast that the authority of our holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, amongst other reflections, to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

'Do not you esteem it so?' he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Beeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded, and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to contemn the religion I professed.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage: at length he answered mildly, "No."

"You are not a sceptic or free thinker?"

"No: indeed I am not."

"What are you then? Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first with a look, which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy: I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which in spite of his opinion that it was the duty of every one to wear his religion openly; he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?"

"I will tell you that likewise," he replied—"In the year 1811, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind, sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian; on one of the blank leaves it was written: "There is joy in Heaven over one sinner that repenteth."—HENRY MARTYN.

COMFORT HUNTERS.

The exclusive object for which some persons hear sermons, is to obtain a little comfort. They sit waiting and watching for some sweet and savory assurance, some well known hacknied consolatory topic, some lively appeal to the experience, and until this comes, they think lightly of every thing else. The minister may have given the clearest elucidation of some dark and doubtful passage, the most profound discussion of some sublime doctrine, the most masterly defence of some disputed truth; but to the mere comfort hunters, all this is nothing else than the husk or the shell, which is to be cracked and thrown away for the kernel of a little Christian experience. From such sermons they go home, with hungry and cheerless appetites, complaining that they have found it a lost opportunity.—*J. A. James.*

Every believer knows all the truths of God which are absolutely necessary for him to know, but no believer in the world knows all the truths which are in the word of God.

We send both the statesman and the political economist to their New Testament; because neither class can dispense safely either with its light or power.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 17, 1829.

LEXINGTON
UNION TRACT SOCIETY.

The Managers of this Society are happy to say that a new impulse has been recently given to their operations by a visit from the Rev. Mr. Eastman, general Agent of the American Tract Society for the valley of the Mississippi. The funds of our Depository have been increased by subscription to about $400. This money is to be wholly employed in procuring Tracts from the Parent Society, and keeping an assortment in the Depository for the supply of such individuals and Societies, as may apply for them. The object of our Depository is not to distribute tracts *gratuitously*, but to keep them on hand as a source, to which societies or individuals, who wish to obtain tracts to read or to give away, may resort for a *certain and immediate* supply. For individuals and small Societies to send to New-York for tracts, the inconvenience, delay and expense are very great. By keeping our Depository replenished with them we hope to obviate these difficulties and encourage the formation of auxiliary societies in other parts of the state. The publications of the American Tract Society next to the Bible are the cheapest in our country—being only one cent for ten pages. These tracts are neither sectarian nor controversial. The publishing committee consists of five denominations of christians, and no tract is published without their unanimous approbation. The object of the tracts is to promote vital piety—to instruct, to awaken, to convince, to persuade, to interest all classes of men. They have done invaluable good. They have been the means of many revivals of religion, and the instruments of conversion to many souls. The little tract, called "The Swearer's Prayer," has led many a profane swearer from imprecating the curse of God upon himself and his fellow men to sue for mercy and blessings. Have you a relative or a friend, for whose spiritual welfare you feel an anxiety? Give that individual a tract. Do you wish to do something to advance the cause of the Saviour! Endeavour to form an Auxiliary Tract Society in the circle in which you move. If you feel that *your* efforts would be *small* and could do but *little good*, read the tract entitled, "Great effects from little Causes." A spark may destroy a town—a tract may save a soul.

Auxiliaries to the Lexington Union Tract Society, by paying one fourth of their funds to the Society to enable it to sustain its operations, may receive for the remainder of their funds, tracts *at a discount of 20 per cent.* on the usual price of one cent for ten pages To individuals and to societies not auxiliary they will be sold at the same price as they are at the Depository of the Parent Society in New-York, viz. ten pages for one cent.

Mr. LUTHER STEPHENS, keeps the Depository on Main-street, and will promptly attend to all orders for tracts.

By order of the Managers.
O. S. HINCKLEY,
J. C. YOUNG,
B. O. PEERS.

Lexington, June 13th, 1829.

YOUNG MEN'S TRACT SOCIETY OF LEXINGTON.

According to previous notice, a meeting of the young men of this place, favorable to the establishment of a Tract Society, was held at the First Presbyterian Church, on Wednesday evening last. Although there were not as many present as could have been expected, in a town having no similar institution, and furnishing so many young men favorable to benevolent efforts, yet the meeting was tolerably well attended. A number pledged themselves for the support of such a Society sufficient to insure its successful operation.

This Society is open for all denominations of Christians, and also for those persons who are attached to no particular denomination. Any young man may become a member, by the payment of any sum to the Treasurer, however small. Donations are also received from others who may wish to aid in this good work. The sole object contemplated, is to diffuse religious truth, and not to build up a *party*. The tracts to be used, are the publications of the American Tract Society. All who contribute to the funds of the Society are entitled to tracts in proportion to the amount subscribed.

About thirty dollars are already subscribed by members alone, and several persons have been appointed to receive subscriptions and donations. We hope that the appeal made by this Society to the young men of Lexington, and others who are friendly to the dissemination of truth in this cheap, simple, unobtrusive, yet effective form, will meet with all the attention to which its importance so justly entitles it. The meeting of different Christian denominations on the common ground of benevolent effort, tends not only to promote harmony and proper christian feeling, but may be regarded as a presage of the more extensive usefulness of the institutions thus established. There is something at once animating and refreshing in the mingling of Christian feeling and the union of Christian effort. C.

[COMMUNICATED.]

Versailles, Ky. June 10th, 1829.

From information which we gather from various churches, we rejoice in the belief, that the Lord has not entirely forsaken our land.

A four days' meeting was held last week in the Presbyterian Church of Versailles, at which time ten of our brethren in the ministry from different parts of the country providentially met: some for the promotion of benevolent objects, and others with a design to assist in preaching and administering the sacrament. The hearts of the ministers and christians were greatly comforted and encouraged, and their hands strengthened. The assembly was large and solemn, several on the anxious seats, six were received into the church on examination, four of whom were baptized; others joined by letter; making in all about thirty that have been added to that church since its organization last March. At the close of the meeting the church proceeded to the election of a pastor, and unanimously elected the Rev. E. N. Sawtell. Another four days' meeting will be held in that church the last Sabbath in July.

GENERAL ASSEMBLY.

The following extracts are from the Philadelphian of the 29th of May.

Psalmody. The Committee on Psalmody made their report accompanied with the book, prepared and printed under their direction; which were referred to Dr. Hoge, Dr. Skinner, Dr. Cleland, Dr. Leland, Mr. Sanford, Mr. Hodge, and Mr. Rankin, with instructions to report thereon during the present Assembly.

Western Theol. Sem. A communication from the Rev. Dr. M'Dowell was received, declining the professorship of Ecclesiastical History and Church Government in this Seminary.

Foreign Correspondence. A letter was received from the Board of Congregational ministers of London and its vicinity, which was read and referred to a Committee to prepare an answer.

Very interesting letters were also received and read, in reply to the letter addressed by the last General Assembly to the protestant Churches in France; and were referred to Committees with directions to prepare and report answers to them.

Southern and Western Theol. Sem. A petition, from the Synod of Tennessee, that this Seminary may be taken under the care of the Assembly was received and referred to a Committee.

BOARD OF MISSIONS.

The thirteenth report of the Board of Missions, and the first since their reorganization, was presented to the General Assembly, and read by the Rev. Mr. Russell, the Corresponding Secretary. The following brief summary will exhibit a view of their operations during the last year.

The whole number of Missionaries and Agents who have been commissioned by the Board as Agents and Missionaries since May 1828, is 95. Of these 27 are pastors or stated supplies of organized churches: 10 have been appointed as Missionary agents, to visit different sections of the Union, for the special purpose of organizing auxiliaries to the board and receiving funds by collections and individual donations; and 58 have been employed in itinerant labours in destitute districts, to enlarge and strengthen feeble churches, collect new ones, and to prepare the way for the permanent support of the gospel where a regular ministry had never been enjoyed. These missionary labours have been distributed thro' the different states and territories, and South America, as follows—

Pennsylvania	27	Ohio	18
Maryland	9	New-York	7
Indiana	7	North Carolina	4
Florida	3	Kentucky	3
Massachusetts	2	W. Tennessee	2
Louisiana	2	New Jersey	1
Alabama	1	Virginia	1
Missouri	1	Ark. Territory	1
S. Carolina	1	Georgia	1
Illinois	1	Delaware	1
N. W. Terr.	1	S. America	1

The amount of the appropriations of the Board, during the past Missionary year, are reported at about $15000. Nearly 7000 of this sum have been paid to Missionaries and agents for services already performed; between 6 and 7 thousand dollars more are pledged for services not yet reported, or hereafter to be rendered; and the remainder for the support of the Corresponding Secretary and General Agent, and incidental expences of the Board. By the above expenditures more than FIFTY YEARS of Ministerial labour have been and are to be bestowed upon the waste places and moral desolations of the country.

The rapid progress and success of the Board, during the last twelve months may be seen by referring to the report of the last year. *Then* only 31 Missionaries and agents, and *ninety four months* service were reported; *now* more than three times the number of the former, and, of the latter, more than half the number of *years*. *Then* the reported income from the churches was less than 2400 dolls.; *now*, it exceeds 8000 dollars. *Then*, their expenditures were about 3000 dollars; *now*, their expenditures and appropriations amount to nearly $15000. *Then*, the dependance of the Board was on the voluntary contributions of the churches, *now*, 150 permanent Auxiliaries are organized, besides pledges from 20 individuals of 100 each, for ten years.

The calls on the Board for aid have far exceeded their funds; and they have been compelled to sit in judgement on the various petitions which have been presented, and to select those which seemed to present the most imperious claims. Their chief lamentation, however, is the *scarcity of well qualified men willing to enter and occupy* the various fields of labour which have been spread out before them. In connection with this topic, we subjoin,—for the serious consideration of the youthful Heralds of Salvation, who have just entered the "field of the world," and of those who aspire to the high and holy service and responsibility of the ministry,—the following extract from the report.

"Your Board cannot refrain from expressing the fears they entertain, that there is a lamentable want of a proper missionary spirit among some of the young men who are entering at the present day upon the duties of the gospel ministry, and who have yet to learn the practical import of the Apostolic motto, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Some there are, who seem to be criminally reluctant to bid adieu to the felicities of home, to the advantages and attractions of the refined and enlightened circles of the villages and cities of the East and North, and to penetrate the sultry regions of the south, and the dreary wilderness of the west, in search of the poor, and the ignorant, and the perishing. The leathern girdle and the unpolished staff of other times must be resumed, and the followers of the meek and lowly missionary from heaven must learn more effectually to deny themselves, and "hate their own life" also,

or another generation of our own countrymen will go down to the grave, in their darkness and pollution, before the great work of evangelizing the world shall have been fairly commenced. The truth is indeed humiliating, but it ought and must be told, that objections are too frequently urged, by those invited to fields of missionary labour already clustering with fruits ripe unto the harvest, on account of their distance or the unhealthiness of the climate. These are among the most trying difficulties with which your Board have had to contend in their attempts to secure missionaries for the South and West;—and, if in any instances, they have disappointed the hopes and expectations of their distant friends, who have sent in urgent and affecting petitions for help, their disappointments must be ascribed to the painful causes just alluded to, rather than to any want of disposition or effort on the part of the Board to afford them relief."

Monday, May 25. The first Monday of the sessions of the Assembly being the appointed day for hearing the reports of the Presbyteries on the state of religion, no other business was transacted except the reading of several commissions; when the Assembly adjourned and the reading of the narratives was commenced and continued through the day. The substance of these will appear in the usual form.

Tuesday May 26. Letters from the Pastor of the third ecclesiastical division of the Ref. Consistorial church of the departments of Aisne and of Seine and Marne, in answer to the letter sent by the last Assembly to the Protestant churches of France, were received and read; and referred to a Committee to prepare and report replies.—These and the letters before mentioned will appear in the printed minutes of the Assembly.

The consideration of the report of the Board of Missions was commenced, and after considerable discussion, was postponed till Thursday morning.

The Directors of the Theological Seminary at Princeton made their report.

The Trustees of the same Seminary also made their report.

The Board of Directors of the Union Theological Seminary made their report.

The Assembly then adjourned to attend the anniversary of the American Sunday School Union.

An application for the erection of a new Synod in Ohio was made and granted; and a committee was appointed to draught a minute on the subject. A new Synod, comprising the Presbyteries of Ogdensburg, Watertown, Oswego, Oneida, and Otsego, was also constituted, to be called the Synod of Utica; their first meeting is to be held on the 3d Wednesday of September next in Utica. The congregation of Waxhaw, in South Carolina, was set off to the Presbytery of Bethel.

Wednesday, May 28. This day was spent by the Assembly in religious exercises, agreeably to the plan reported by the committee of arrangements. The time, from 10 A. M. to 12 o'clock, was spent in prayer, praise, reading the scriptures and exhortation. At 4 o'clock, P. M. the Assembly again convened with the congregation assembled. The day was one of great interest and solemnity. In the evening, worship was held in the different churches of the city, under the direction of their respective pastors.

Thursday, May 29th. The committee, to whom was referred the Report of the Board of Missions of the Assembly, made their report; when it was resolved that it be accepted, and published under their direction.

As our paper was closing for the press, a resolution, in substance declaring it to be the sense of the Assembly, that the churches should be left, entirely, to their own unbiassed and deliberate choice of the particular channel, thro' which their charities shall flow forth in the cause of domestic missions: and that every donor should contribute, liberally in aid either of *The Assembly's Board* or *The American Missionary Society*, according to his own preference —was adopted by vote, almost unanimous.

The course of proceedings in the Assembly, to this time, has been such that the usual miscellaneous character of our report this week, has been prevented.

[*Further extracts next week.*]

GENERAL [EPISCOPAL] MISSIONARY SOCIETY.

The Board of Directors of this interesting and important institution assembled in this city on Tuesday last. It appears that there are nine missionaries, and missionary agents, acting under the direction of the Society; seven in the Domestic, and two in the Foreign department. These are located at St. Louis, Missouri; Detroit, Michigan; Nashville, Tennessee; Tallahassee, Pensacola, St. Augustine, in Florida; Tuscaloosa, Alabama; Green Bay, and Greece. Several interesting letters were read from the missionaries, especially from the missionary at Detroit, who has been appointed to take charge of the resumed efforts to establish a missionary station at Green Bay, in behalf of which establishment the patronage of the government has been obtained. The amount of funds received during the past year, is about $4,000. The sum expended, is about $3,676. The permanent fund amounts at present to $3,495.—*Church Reg.*

STATE PRISON BIBLE CLASS.

Yesterday I visited the State Prison at Wethersfield. On inquiring of the Warden how the prisoners were instructed on the Sabbath, he told me that occasionally they had preaching in the morning; but in the afternoon he had a Bible class; that ten weeks ago, he said to the prisoners on Monday morning that if any of them were disposed to commit Scripture to memory and recite to him on the Sabbath, they might give him their names; that fifteen during that week, gave him their names, who recited to him the next Sabbath from fifty to one hundred verses each. The next week, five more gave in their names, and the next, five more. He soon had in his Bible class thirty-five. Others gave in their names, whom his son hears in the cells. The prisoners study their lessons in the evening, and some now recite on an average, about eighty verses. A few have already committed to memory and recited several whole books. What an institution! The terror of the community here learn the word of God, which changes the lion into the lamb.

Connecticut Observer.

TREATMENT OF WOMEN IN INDIA.

One poor old woman to whom I gave half a rupee on account of her great age and infirmities, was, after I had passed, thrown down, trampled on, and her hands, arms, and breast, dreadfully pinched and bruised, to compel her to unlock her grasp of the money. The Resident's people rescued her, or she probably would have been killed. I observed, by the way, that my chobdar and the rest of my escorts seemed to think it was strange to give more to a woman than to most of the men; and I had noticed, on many occasions, that all through India any thing is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labor, and the hardest blows, are generally their portion. The same chuprasse who, in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children they are all gentleness and indulgence. What riddles men are!—and how strangely do they differ in different countries! An idle boy in a crowd would infallibly in England, get his head broken, but what an outcry would be raised if an unoffending woman were beaten by one of the satellites of authority!—*Bishop Heber's Journal.*

ICELAND.

Extract of a letter received in New-York from Iceland, dated

Borg, Sept. 7, 1828.

"You will probably be surprised that a *biblin felag* (a bible soc.) here exists, which is conducted with an apostolic zeal, not surpassed in any part of the world. It was founded about twelve years ago, by the excellent Bishop Gier Viddin. His successor, the venerable Bishop Steingrim Johnson, is the present President. A third edition of the Icelandic version of the scriptures has lately passed through the press. The *Evangeliskh Samarita felag*, (Evangelical Samaritan Society,) is also actively engaged in distributing tracts in the northern part of the Island.

AWFUL EXPLOSION!

On Thursday afternoon, at 3 o'clock, the steam-frigate Fulton, used as a receiving ship, at the Navy-Yard, in Brooklyn, was in a moment reduced to a wreck by the explosion of the magazine. A large number of sailors and several officers of note were on board, of whom 22 were killed and 25 wounded. There were no officers of note killed out-right. Among the wounded were Lieutenant Breckenridge, since dead; his wife, dangerously wounded; Lieutenant Platt, severely; Midshipmen Wilsh and Eckford, severely; Lieutenant Mull and his wife, slightly; Sailing-master Clough, severely.

The accident originated in the carelessness of the gunner, who went into the magazine with a light, without the usual precautions. He was a man of intemperate habits, and was appointed to his office on the day of the explosion. It is supposed that he was under the influence of liquor at the time of the accident.—*New-York Observer, June 6.*

From the Georgia Statesman, May 23.

METEORIC EXPLOSION.

Our attention is called to this subject by a most startling phenomenon of this sort which is said to have been witnessed on the 8th instant, near Forsyth in Monroe county of this State. The evening was serene, and a more than ordinary stillness prevailed in the air. There was no appearance of storm or of clouds that could produce even a momentary shower, when the fire-ball which we are going to describe was discovered. It was moving with immense velocity, involved in a mass of smoke that marked its flight, like an enormous shell from a mortar, emitting an audible hissing sound, resembling the ignition of rosin, and, in a few seconds, exploded like a shock of thunder, and fell to the earth, about one mile from Forsyth, in Mr. Uriah Dunn's field, where his overseer and servants were at work. Though considerably alarmed at first, they ventured to the spot denoted by the breach it had made through the surface, and, after turning up the earth about two feet in depth, they came upon the stone that had fallen, about the size of a child's head, and weighing thirty-six pounds! The exterior of the stone was covered with a black and feruginous incrustation, run so equally over the whole as showed that it must have been in a state of fusion. On breaking the mass, the internal structure closely resembled almost every other meteoric stone that we have seen; having the usual characteristics of color and grain, except that it was slightly speckled with a yellowish substance, with a larger proportion of nickel perhaps in the composition than is usual. The fragment which we have examined (now in our office,) abounds with brilliant metallic points, and is about 20 per cent heavier than the celebrated Meteorite which fell in Weston, Conn. in 1807, and now in the cabinet of minerals at Yale College. Its specific gravity is 4. 14, allowing that of water to be 1. The medium specific gravity of meteorites that have fallen in the last century it about 3.60.

The concussion produced in the atmosphere by the great explosion which preceded the descent of this stone was felt for some distance round, insomuch that the crockery and windows were sensibly affected. It is quite probable that several other portions of this stone fell in the same neighbourhood, for there were several successive and lesser explosions before the mass reached the earth. We learn that a fragment struck on a rock at a mill near there, and was dashed into a thousand atoms.

LOCUSTS.

We are now visited by innumerable swarms of American locusts. It is about fourteen years since they last appeared.—*Cherokee Phanix, June 3.*

The Missouri Republican states, that myriads of *Locusts* have made their appearance in the vicinity of St. Louis.—*Louisville Public Advertiser.*

From the N. Y. Observer

NEW YORK SUNDAY SCHOOL UNION.

Extracts from the thirteenth Annual Report.

Interesting facts respecting Pupils.

A little child who generally brings from ten to twenty proofs on the monthly subjects was asked who assisted her at home. She answered *no one.* How then do you find so many proofs? "Oh!" said the little scholar, "I search the Scriptures, I read all over the Bible, and set down such as answer the question."—Some of the reports state that the teachers are frequently encouraged by visits from their scholars during the week—their minds deeply impressed, and anxiously inquiring the way of salvation.

In the schools connected with one church, not less than forty teachers and scholars have professed to have been awakened to a sense of sin, and experienced a joyful hope of salvation, the past year. Of the death of a little boy, it was observed, that at times when his pains and weakness allowed of it, he would have the Bible read to him, and would talk of his teacher and the Sunday school, and repeat many of his favorite hymns He told his little sister to read to him the first of James—she could not find it—he took the Bible, and opening at the place, said, how could you overlook such a beautiful chapter—before he departed, he sweetly said—I long to go to the arms of him who said "Suffer little children to come to me, and forbid them not." On the death of a little orphan girl, it is said she exhibited the most satisfactory evidence of a change of heart—a Bible and a Testament obtained by her diligence in the school, was all her treasure; these she bequeathed to her two brothers. Her death bed exhortations have been blessed to the salvation of one of her school mates who has since made a profession of her faith in the Lord Jesus Christ.

The death of a little girl six years old is thus noticed—She first came to school about a year ago, and was always very attentive. Her parents had not been in the habit of attending church but have often since attended, being prevailed on by our little Sunday scholar. And, in compliance with the earnest entreaties of the child, a prayer meeting was held at her home. Soon after this meeting she was taken sick, and after eight or ten days died.—During her sickness, her mind was evidently fixed upon her God and divine things, but from pain and feebleness said but little. She frequently requested to be alone, and when her mother asked her the reason, she said she wanted to pray, and wished to be alone when she prayed. On one occasion she observed that she had read in the Testament, that Elias was a man of like passions with us, but he prayed *earnestly*, and the Lord heard him, and she meant to do so too, and she hoped the Lord would also hear her. The last words she was heard to utter, were "I love the Lord."

One school states, that one hundred and eleven boys and twenty nine teachers, have recently given their names to a Temperance Society, pledging themselves to abstain from ardent spirits. The same school by contributions from teachers and scholars, have formed a Society for supplying the destitute with Bibles. And have also undertaken to educate a young man for the ministry, and have already contributed sufficient for one year's support.

Another school mentions the organization of a Missionary Association, which has collected funds to the amount of $200, which has been the means of supporting two missionaries—one in Ohio, and the other in Indiana. This Juvenile association have also distributed a large number of Tracts, Bibles and Testaments in Ohio, Pennsylvania, and Long Island Such are the fruits of two years in a single Sunday school.

Another school has a Tract Society, that has raised ninety six dollars the past year, and also distributed 46,000 pages of Tracts. Many of the Schools report having contributed smaller sums to the support of the same, and other benevolent objects.

Churches neglect Schools.

There is reason to apprehend that there are many professors of religion in our churches, who to the present hour, have denied themselves to the privilege of having entered a Sunday School.—And it may be that there are some such who consider Sabbath school teaching rather in too humble a light, or not of sufficient elevation and importance to enlist the personal co operation of those in middle life and more mature years. It is true that this is a most delightful employment for the youthful believer, but the Board can add that it has proved and now is a most profitable and honourable employment for fathers and mothers of the church.

In connexion with this subject the Board will state a single fact.

In a country town, where a Sabbath School was in a flourishing condition, a female member of the church, who held in an influential station in society, was solicited to take charge of a class. She hesitated, it may be she felt some risings of pride; she was a godly woman; and though on the point of declining it, resolved to go and look at the ground. A class was selected for her; she went to the church where the school was taught, and found in waiting for her instructions nine young girls, belonging to the congregation, just breaking from the limits of childhood. When she approached them, and cast her eye on her responsible charge, her bosom began to swell She saw before her nine candidates for immortality, whose characters perhaps she might be mainly instrumental in forming for eternity. The thought had an overwhelming effect on her own mind, she commenced addressing them, and a new set of feelings unknown before, kindled in her heart. The new teacher and her youthful charge were melted to tears, a scene of unutterable interest ensued. In two weeks, most, if not all that class became hopefully pious—and who can describe the feelings of this once reluctant, but now happy woman as she saw them come out publicly from the world, and adopting the language of Ruth, each could say to their honored instructress, Whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God.

TRACTS.

Extract from Dr Wilson's Address, at a meeting held at the Council Chamber, December 19 1828. in behalf of the Cincinnati Tract Society.

"The first man, Mr. Chairman, I ever saw distributing religious Tracts, was our dear and lamented brother Samuel J Mills. It was at my house, I think, on his second visit to the West. From him I obtained two stitched volumes of Tracts and a bound volume of Baxter's Saints Rest. At that time I preached occasionally in a neighbouring township, where the people were destitute of religious instruction. In this moral wilderness there was a lady, "whose heart the Lord opened" to the influence of the gospel. She could not read, but was greatly delighted to hear "the word of eternal life." She asked me for some good book to be read in her family. I gave her a volume of Tracts. Not only her family but her neighbours were called together, particularly on Sabbath days, to read and hear these unusual messengers of truth.—After these Tracts had been read once and again and again, and the attention of the people was in some measure awakened up to the importance of religious instruction, the volume was returned with many thanks, and the inquiry was made, "have you no other good book to lend us?" I put into her hand the copy of Baxter, which I obtained from brother Mills. Several weeks had elapsed, when I met this pious lady one morning in market. A few words passed between us about the health of her family and state of her soul, when she said to me with tears, "I can never let you have that book; it is such a comfort to me, and of so much benefit to my neighbours, I feel as though I can never part from it." I told her the book was hers; and, Mr. Chairman, it affords me great pleasure to add that two Christian churches, have been organized in that township, and the prospect is that they will support an evangelical ministry among themselves, and aid also in sending the gospel to the destitute.

"Another brief narrative may not be amiss in connexion with this statement. Last spring I was directed by the Cincinnati Presbytery to visit a vacant church in Indiana, which has been recently organized in a town of some note. I took with me upwards of 3000 pages of religious Tracts. After a short interview with some of the leading men, I commenced visiting families in company with one of the Elders of the church.—The whole place appeared sunk into a state of moral slumber—an awful stupor resembling death! No regular preaching of the gospel—no prayer meetings—no Sabbath School—no benevolent Societies—no religious Newspapers nor Tracts were there!

"Every day I visited families; every evening held a prayer meeting, at which I delivered a short address on the subject contained in some religious Tract, which I intended to distribute. At the close of the meeting the people came forward and with great eagerness received the Tract. The prayer meeting every evening became more crowded and interesting. I invited the children and youth to meet me on Saturday. Seldom have I met a more interesting group. Among them I distributed a number of Tracts, such as "A New Heart the Child's Best portion"—"Quench not the Spirit"—"Bible above all Price"—"Sixteen Short Sermons," &c. On the Lord's day, the meeting appointed for public worship was attended by a large number of attentive and solemn hearers. The gospel was preached—the ordinance of Baptism and the Lord's Supper was administered—some Tracts distributed, and the Church has since prospered. This prosperity is evinced by hopeful additions, prayer-meetings, a flourishing Sabbath School, and a Spirit of Christian enterprise.

"The good effects of religious Tracts on individuals as well as Churches is also worthy of particular attention. We know one man who has been recently brought from a ruinous course of gambling and

dissipation by means of religious Tracts, and as far as human eye can discern, he is now a sincere and zealous Christian; and his conversion seems to have been blessed for the reformation of others.

"Mr. Chairman, permit me, before I sit down, to say one word on the value of these Tracts to families and professional men. Six volumes, neatly bound, contain one hundred and ninety four Tracts, written by men of ability, on almost as many different subjects cost three dollars. There is no book, the Bible excepted, which I read with so much pleasure and profit. Such, sir, is my conviction of the excellency of these volumes, that sooner than have them hid from my eyes, I would yield any set of books now contained in my Library."

From the Christian Mirror.

TO CHILDREN

My dear children, I will write a few lines for you to read, or for your parents to read to you. There is a great hill a great way off, which is called Mount Sinai. Now it says in the Bible that God once came down upon this hill, and talked to the children of Israel. It thundered and lightened, and the hill seemed to be all on fire. God spake in a terrible manner to the Israelites, and gave them his commandments, one of which was, "Honour thy father and mother," adding, "that it may be well with thee and that thou mayst live long in the land which the Lord thy God giveth thee?" Now if God himself came down from heaven, and told children to do this, they surely ought to obey. Children are told, in the first place, to honour their father and mother, that is, to love and obey, and always try to please them in all things that are good in the sight of God. This is surely right. How can you be so wicked as not to love them, and do as they tell you? Only think how much they do for you. They took care of you when you were babes; they get you food and clothing; they take care of you when you are sick, and do more for you than you can ever pay them for, if you do love and obey them at all times. And can you be so very wicked as to disobey them when God has told you not to do so, and give them so much pain and trouble? God told the children of Israel in another place that if a child were so wicked as not to mind his parents, he should be stoned to death. He hates such disobedience now as much as ever he did; and not a few such wicked children as would not do as their parents bid them, have gone on and become more and more wicked, and have at last been hung on the gallows.

In the second place, God promises a blessing to such as honour and obey their parents: and that is, that it will be well for them, and that they may live long on the earth. Now only think what a good thing it would be to have God for your friend, and to do such things as please him? When you please your parents they smile, and you are very happy and glad that you have done so. But to please God and have him love you, O how much better this would be. Now God knows when you disobey your parents at any time, and is displeased with you, and your parents are displeased with you, and you are quite unhappy, for you know that it is very wicked. Oh then, always do you as are bid, and pray to God for a new heart and a right spirit, that you may always do those things with which God is pleased.—And never be so wicked as to disobey your dear parents again, who are so good to you; nor displease God who gives you life and health, and all good things.—Then remember what I tell you, and always obey your parents: for it says in another place in the Bible, "Children, obey your parents in the Lord, for this is right!"

THE WEAVER BOY AND HIS MOTHER.

Above twenty years ago, a lady near Dundee was going to visit a poor woman in the town, when she was directed by mistake to the house of another person. On knocking at the door she was desired by a low female voice, to come in.

She found a poor helpless woman in bed, worn down by illness and in a sad state, owing to a paralytic stroke she had had five years before; during which time she had been confined to her bed quite helpless. The lady began to pity her; but was surprised to hear her say, that "she thought herself one of the happiest of mortals." The lady begged her to explain; on which the poor woman gave in her simple language, the following account:—When very young she had been left a widow, with an only son, who was twelve years old when she was seized with the stroke. Till that time she had been able to maintain herself and son by spinning and other work; and also to pay a trifle for his learning. Since that heavy affliction, confined to her bed and deprived of the use of her limbs, she could do nothing for herself; and had no money to pay a nurse to wait upon her. Her little soon however, at this early age, trusting to the divine blessing, resolved to provide for her wants by the labour of his own hands; and thus lessen the distress of his poor mother. A neighbour now and then looked in upon her, to do her a kind turn, but her chief comfort and support were from the great affection and care of her son. He contrived to get such work in the factory as was suitable for one so young; and after cleaning and sweeping the room in which they lived—getting ready the breakfast, and making his mother comfortable for the day; he left her every morning with a smiling face, to attend to his work; and came back at night, with his well earned pittance, to enjoy a cheerful meal with his beloved parent; and thus for the space of five years had maintained himself and mother.—But this is not all. The widow could not read. She had however, taken care that her child should be taught when he was very young. He had read the holy Scriptures; and not only read them, but had been led by the Spirit of God to delight in them: for he knew the truth as it is in Jesus. He wished very much that his dear mother should have the same pleasure and advantage which he enjoyed: and resolved to teach her to read. She became his willing and his humble scholar; and in due time could read the Bible very well. By these means she had found a stream of comfort, which she confessed had made her the happiest of women.—It pleased the Almighty to open her heart by his Spirit, that, like Lydia, she might attend to the things which are spoken, and, with Mary, to sit at her Saviour's feet, to hear his word. She added, that during her son's absence, it was her delight to meditate on the sacred volume; whose divine truths had filled her soul with humble hope, and holy joy; and afforded her that peace which the world can neither give nor take away. And the thought that this blessing had been conveyed to her by means of her own son, excited those feelings which a parent's heart can alone know.

SCATTERING AND INCREASING.

A letter addressed to the Editor of the Pittsburg Herald

Upwards of 20 years ago, I professed to be a follower of Christ; and I trust from love to his name and cause, contributed something to most of the benevolent institutions of the day, perhaps as much as any of my neighbours, in similar circumstances. About five years ago, I became more sensible of the necessity of more funds, than were furnished to carry the Gospel of Christ through the earth, and thought much of what might, and should be done for promoting this great object. I endeavoured to bring it home to myself and to ask my conscience in the sight of God, what I should do.—The result was, that I felt convinced that I had not done all that I might have done. I reflected on what Israel of old was required to do, and how they always prospered when they gave what the Lord required them to give, and declined whenever they withheld what was required for the sanctuary of the Lord. I enquired whether I could not spare the amount I would earn in one day of every month, at my usual employment, in addition to what I yearly gave for the above important purposes. Sometimes I thought it would be too much to give, and that it would straighten me in my circumstances so much that I could not make that provision, which I ought, for a large, young and increasing family. I thus waxed and waned for some length of time. I tried to seek direction from the Lord, who alone can direct in the path of duty. At last I was brought to the determination to make the trial, and appropriate the avails of one day's labour in the month, (to whatever benevolent object appeared most necessary at the time) for promoting the cause of Christ, and continue to do so at least as long as my worldly circumstances did not decline, and I could provide for my family. The following statement will show, that the Lord has prospered me, although my means for acquiring money are not different from what they were when I formed the above resolution and reduced it to practice:

First year,	$22 21
Second do.	24 50
Third do.	31 90
4th for Missions to S. America,	28 48
5th for Mission to Greece.	34 87

You will therefore be pleased, Sir, to take this last sum $34 87, and be to the trouble of conveying it to the Rev Jonas King, missionary in Greece, for the pupose of promoting the cause of Christ amongst the distressed people, and youth of emancipated Greece. The design of this communication and the above statement, is, to encourage those who may be uncertain what is required duty in the present day. I hope they will make the experiment which I have made; and if they do I have no doubt but that they will find, as I have found, the truth of that saying in Prov 11 24. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Deliberate long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his.—*Quarles.*

It is impossible that an ill natured man can [illegible] or how should he love ten thousand men who never loved one?

Poetry.

From the Episcopal Watchman.

"WATCH YE."—Mark xiv, 38.

When Summer decks thy path with flowers,
And pleasure's smile is sweetest;
When not a cloud above thee lours,
And sunshine leads thy happy hours,
Thy happiest and thy fleetest;
O! watch thou then, lest pleasure's smile
Thy spirit of its hope beguile.

When round thee gathering storms are nigh,
And grief thy days hath shaded:
When earthly joys bloom but to die,
And tears suffuse thy weeping eye,
And hope's bright bow hath faded;
O! watch thou then, lest anxious care
Invade thy *heart*, and rankle there.

Through all life's scenes—through weal and woe,
Through days of mirth and sadness,
Where'er thy wandering footsteps go—
Oh! think how transient here below
Thy sorrow and thy gladness:
And watch thou ALWAYS, lest thou stray
From Him who points thy heavenward way.

LATIMER.

From the Columbian Star.

INFANT SCHOOL ANNIVERSARY.

"What, a school for children from two to six years of age! Is such a thing practicable! Is it not one of the premature productions of this age, so abundant in splendid abortions! Can any good result from the chick-a-biddy seminary of check aprons and inarticulate prattlings!"

Such were the secret questionings of unbelief in our minds when we first heard of the project of an infant school. We supposed, indeed, that it might not be amiss to congregate these little human sprouts, and to consign the care of them during the day, to some long suffering matron who would not take it ill, to be delivered over to the tormentors, partly to keep them out of mischief, and partly to afford their parents the more unrestrained liberty of pursuing their own respective vocations; but beyond this we counted upon no good.

Judge then of our surprise when called lately to witness a showing of the improvements in this institution, at its recent anniversary. It was a scene at which both religion and philosophy would have been struck with the mingled sense of admiration and delight.—The sight of so many little beings illuminated with reason's divine beam, yielding to the plastic energy of benevolent instruction, and imbibing almost with the milk of their mothers' breast, the lofty and pure precepts of christian morality, smote our hearts with a thrill of unwonted delight. We surrendered ourselves at once to the conviction, that the *Infant School* system is another of the great auxiliaries to the companies that stand "*On the Lord's side.*"

For the occasion to which we are alluding, that very spacious hall belonging to the *Musical Fund Society*, had been obtained, and at an early hour was crowded with an unusual concourse of spectators, all anxious to witness the novel exhibition. The little ones were arranged in view of the audience on a sloping stage, with seats rising one above another, so that the whole group was distinctly in view. Many of them seemed not much advanced beyond the period of crude attempts at walking, whilst others a little more forward in years, appeared as so many decided specimens illustrative of the utility of the institution. At the commencement, they all arose and sung a hymn, with a sedateness and devotion of manner, which was not the least surprising and agreeable circumstance in this transaction. Their examination afterwards proceded, and they answered with uncommon readiness many simple questions on the rudiments of English Scripture history, natural history, and mineralogy. A mode of communicating instruction to them by the most easy and natural combinations, was conspicuous throughout the whole process; a process which made it evident that the understanding of children may be successfully addressed, much sooner than the common belief will admit.

The multiplication table they sang through to the agreeable tune of *Auld Lang Syne*. This to us was something new and interesting, and appeared to have been a method adopted in accordance with genuine, unadulterated nature. Even common observers must have remarked, that one of the first acquisitions of childhood is the formation of tuneful sounds. Their little hymns and tunes will be conned with a pleasure and alacrity which nothing else elicits, and their memory will hold with unyielding retention the impressions made through such a medium.

Could we lay before our readers a picture of the scene in question, we should feel that nothing more was necessary to awaken their attention to the subject; but since this is impossible we must be contented with one or two exemplifications. The gentlemen who conducted the examination, asked some of the company for *a cent*, which he laid on the floor. Then turning to the children, he remarked that it might be possible for him to leave the house and forget the cent that lay on the floor, but that remembering the next day, that he had left it in that position, he should return and seek it, when not finding it, he should enquire, who of them had taken his cent. On the supposition that some one of them had stolen it, and denied the fact, said he to them, "How many of the commandments would that child break, who should be guilty of such a crime!" The first answer that we heard was from a little voice which said, "He would break *three* of the commandments." Said the teacher, "How do you make this appear!" To this the answer was in substance, thus: When the child saw the cent and had a mind to take it, he then broke that commandment which says, *Thou shalt not covet.* In taking it to himself, he broke that which says, *Thou shalt not steal;* and when he denied the theft, he violated that one which says, *Thou shalt not brar false witness against thy neighbor.* The efficacy of this simple process in illustrating the moral turpitude of a single act, was irresistible, and we are much in error, if this mode of teaching moral obligation does not leave on the infant mind an indelible impression.

Another illustration was presented, to show the manner of settling quarrels in infant schools. Said the teacher, "How do infant schools settle quarrels?" Nothing was said; but in the next second, two little girls, not exceeding to appearance four years, appeared standing near each other, and turning suddenly round embraced each other with mutual kisses. This they repeated several times, and by this expressive act conferred indiscribable honor upon the pacific virtues.

A fact related to us some time since, speaks a loud attestation in favor of infant schools. The respected conductor of one of the schools of this city, [Philadelphia] informed us that he had accomplished an object in the government of his school, which would be thought very difficult if not impossible. The children that frequent these schools remain the whole day, and each one brings his dinner. A long table is spread, and the portion which each brings from home is laid before him.—In these respective messes it may be presumed, as the fact is, that there is a great variety, from the most plain and homely to that which is rich and costly. We were assured that these little people had attained such a degree of self-restriction and contentment, that it was very unusal to detect an instance in which one that was more scantily and coarsely provided for, would cast a wishful eye into the more sumptuous fare of his neighbor. This contentment with *their own*, which is by no means a contemptible virtue, must of course be the result of repeated instruction.

AMERICAN SUNDAY SCHOOL UNION.

The anniversary of this institution was held in the first Presbyterian Church of Philadelphia, on Tuesday the 27th May, Alexander Henry, Esq. acting as President. The services commenced about half past three o'clock, by the singing of an appropriate hymn, which was printed for the occasion. The annual report of the Treasurer was then read:—The report set forth, among other representations, that 447,000 pages of books had been printed to supply Sunday School Libraries;—that the demand had increased in a great measure;—that the Sunday School Magazine was in extensive circulation;—and that measures were in progress to satisfy all the friends of the cause. Premiums had been offered with good results for well written productions of a nature calculated to strike the eyes of youth, in Sabbath Schools—and much expense had been incurred in procuring editorial assistance.—Fourteen Sabbath School Missionaries had been employed with distinguished success;—but the Missionary Fund connected with the Union, was yet in arrears 2,200 dollars. The close connexion of Sunday Schools and revivals was particularly mentioned. The number of Sunday School Teachers converted was stated to have been 930, and of scholars, 1169. The accounts of Sabbath Schools at the west were represented, as in the highest degree cheering; a depository has been established at Cincinnati, Ohio, under the most encouraging auspices. The report concluded with a statement of the funds of the institution, by which it appears that there is a very considerable sum yet to be paid, and that the Sunday School Union buildings have been mortgaged, that the debt may be cancelled, and the benevolent operations of the institution not retarded. Finally, an appeal was made to the friends of the cause, in a very spirited and feeling manner.

After the report had been read, the meeting was addressed by the Rev. Dr. Griffin, of Williams College, Massachusetts, in a very impressive and striking style. In the anecdotes which this gentleman related to enforce the truth of his remarks upon the powerful and positive utility of Sunday Schools, he stated that seven denominations united most cordially in the support of the glorious cause: he spoke of the prominent good effects of the Schools, and gave numerous examples, which made the truth of his assertions irresistible. The whole number of converts, by Sunday Schools alone, in America, he computed at not less than 30,000; and the probability was strong that the number was still higher.—The Rev. gentleman glanced at the state of Sunday Schools in Great Britain and Ireland. The united number of scholars in both these kingdoms, is 1,182,000. The speaker made an eloquent appeal in behalf of the institution to all classes of Society; stated that 230,000 scholars yet remained uninstructed;—lamented the debt of the institution, and besought aid in its behalf, in a manner which showed how much he felt interested in its success. In expatiating on the mighty works which the Union had achieved, under the smiles of Providence, he said—"Where this will end, no mortal eye can tell; but it is fair to conclude, judging from analogy, that the circling wave will widen, till it reaches the utmost shores."

Several Rev. gentlemen addressed the meeting in a similar manner, among whom were the Rev. B. B. Smith, Editor of the Philadelphia Recorder, and the Rev. R. W. Cushman, of this city, [Philadelphia.] Some resolutions were then read and adopted, and the services were closed with singing and prayer. The church was crowded to overflowing; and satisfaction at what had been accomplished, seemed blended with a desire to effect still more, in the countenances of a large portion of the assembly.—*Col. Star.*

Ezekiel's Vision.

JUST published and for sale at Morgan & Sanxay's Bookstore, Cincinnati, *An attempted Explication of Ezekiel's Vision of the Living Creatures and the Wheels, embracing an Inquiry into the emblematic design of the Scripture Cherubim.* By George Bush.

A few copies of the above work for sale at the Western Luminary office, price 31 1-4 cents.

CLELAND'S HYMNS,

3d edition, enlarged,

Just published at the office of the Western Luminary.

Price 62 1-2 cts. single—$6 per dozen